

International Congress
**Transcendence and Love
for a New Global Society**

August 1 & 2, 2016
Center for Thought of John Paul II, Warsaw, Poland

PROGRAM:

Monday, August 1st

2:30 PM **Registration**

3:00 PM **Opening Remarks**

Main Speakers

Session chair: Dr. Adrian Reimers

3:15 – 4:15 PM Keynote Lecture: **The Many Conversions of Karol Wojtyła**
Dr. Michał Łuczewski,
Center for the Thought of John Paul II
Uniwersytet Warszawski

4:15 – 5:15 PM Keynote Lecture: **From Acting Person to Transcendental
Anthropology: Methodologies of Subjectivity in Wojtyła,
Norris Clarke, and Polo**
Dr. Roderrick Esclanda.
Leonardo Polo Institute of Philosophy.

5:15 – 5:45 PM **Coffee Break**

5:45 – 7:05 PM **Papers and Presentations**
[\(Click here for timetable\)](#)

7:30 PM **Mass**

8:15 PM **Dinner**

Tuesday, August 2nd

9:30 AM **Mass**

10:30 AM **Registration**

Main Speakers

Session Chair: Dr. Roderrick Esclanda.

10:15 – 11:15 AM Keynote lecture:
Love, Self-fulfillment, and a Passion for Investing
Dr. Adrian Reimers
University of Notre Dame

11:15 PM **Coffee Break**

11:45 – 12:45 PM Keynote lecture: **Love as Donation and Transcendence**
Prof. Dr. Blanca Castilla
Universidad Complutense de Madrid

1:00 PM **Lunch**

3:00 – 4:30 PM **Papers and Presentations**
[\(Click here for timetable\)](#)

4:30 PM **Coffee Break**

5:00 – 6:30 PM **Papers and Presentations**
[\(Click here for timetable\)](#)

6:30 PM **Closing Remarks**

7:00 PM **End**

Last update: Tuesday, July 25, 2016.

Papers and Presentations, Timetable without Abstracts

[\(Click here for abstracts\)](#)

Monday, 5:45 – 7:05 PM

1st Lecture Hall

Session Chair: Dr. Alberto I. Vargas

5:45 – 6:10 PM Commitment. According To Leonardo Polo's Transcendental Anthropology

Graciela Soriano

Austral University, Argentina

6:10 – 6:35 PM Good uncle or Shopping Mall—Two Approaches to Good—Plato, Aristotle and Aquinas

Dr. Marek Piechowiak

Uniwersytet Adama Mickiewicza, Poznań

6:10 – 7:00 PM The logic of gift in the discourse of John Paul II's pontifical correspondence

Dr. Urszula Okulska

University of Warsaw

2nd Lecture hall

[\(Click here for abstracts\)](#)

Session Chair: Dr. Gonzalo Alonso Bastarache.

5:45 – 6:10 PM Person As Coexistence. An Approach to Leonardo Polo's Transcendental Anthropology.

Dr. Ana Isabel Moscoso

Universidad de Los Hemisferios, Quito-Ecuador

Read by Dr. Gonzalo Alonso Bastarache

6:10 – 6:35 PM Dialogic Truth And The Human Person In Joseph Ratzinger-Benedict XVI

Dr. Rev. Héctor Tadeo López.

Universidad Panamericana, Guadalajara, México

6:10 – 7:00 PM The harmonized person: A postmodern reconciliation of the identity as an anthropological conflict

Issa Cristina Hernández Herrera

Universidad Panamericana

Tuesday, 3:00 – 4:30 PM

1st Lecture Hall

[\(Click here for abstracts\)](#)

Session Chair: Dr. Grzegorz Blicharz.

3:00 – 3:25 PM The role of human person in the creation of Law. Toward a Theology of Jurisprudence.

Dr. Daniel Horacio Castañeda Granados.
Universidad Panamericana

3:25 – 3:50 PM Solidarity between Generations. Beyond the Elinor Ostrom's Theory: Responsible Societies and Governing the Commons

Dr. Grzegorz Blicharz.
Uniwersytet Jagielloński, Kraków
Utriusque Iuris Foundation

3:50 – 4:15 PM Natural and supernatural dignity of the disabled person in the thought of St. John Paul II

Dr. Bawer Aondo.
Uniwersytet Papieski Jana Pawła II, Kraków

4:15 – 4:30 PM Mystical experience and human rights?

Aleksandra Mirkowicz.
Uniwersytet Kardynała Stefana Wyszyńskiego, Warszawa

2nd Lecture hall

[\(Click here for abstracts\)](#)

Session Chair: Dr. Daan van Schalkwijk

3:00 – 3:25 PM **Personal Freedom in Scheler and Polo.**

Dr. Gonzalo Alonso Bastarreche,
Universidad de Navarra, Pamplona

3:25 – 3:45 PM Bridging The Gap Between The Structure And Function

José Víctor Orón Semper sch.p., MSc.
Dr. Gonzalo Alonso Bastarreche
Universidad de Navarra, Pamplona

3:45 – 4:10 PM From Personalized to Personal Health for Childhood Obesity

Dr. Daan van Schalkwijk
Amsterdam University College

4:10 – 4:30 PM **Life and Cognition. A Psychological Approach from the Philosophy of Leonardo Polo**

Beatriz Byrne.
Universidad de Navarra, Pamplona
Read by Dr. Gonzalo Alonso Bastarreche.

Tuesday, 5:00 – 6:30 PM

1st Lecture Hall

[\(Click here for abstracts\)](#)

Session Chair: Dr. Alberto I. Vargas

5:00 – 5:25 PM Inspiring the “sense of vocation” in future business leaders through character education.

*Dr. Claudio Rivera
Riga Business School*

5:25 – 5:50 PM Ethical, innovative and enterprising entrepreneurs.

*Dr. Silvia Carolina Martino
Universidad Austral
University of Buenos Aires*

5:50 – 5:15 PM Work of the Home: a True Profession? A Reflexion on Familiaris Consortio.

*Dr. Rafael Hurtado
Universidad Panamericana*

6:15 – 6:35 PM Man shall not live on bread alone.

*José María Herrera Zaballa.
Universidad Panamericana*

2nd Lecture hall

[\(Click here for abstracts\)](#)

Session Chair: Dr. Maciej Dybowski

5:00 – 5:25 PM UPTOYOU, emotional education at the service of personal growth

*José Víctor Orón Semper sch.p., MSc.,
Universidad de Navarra, Pamplona*

5:25 – 5:50 PM Semantic Pragmatism and Beyond. Polo's Approach to Language and Pragmatic Freedom

*Dr. Maciej Dybowski
Uniwersytet Adama Mickiewicza, Poznań*

5:50 – 5:10 PM A creative insight into the connection of St. John Paul II's and Leonardo Polo's philosophical anthropology applied to the field of arts education

*Agata Muszyńska,
Universidad de Navarra, Pamplona*

6:10 – 6:30 PM Ecce homo sicut et Deus: Anthropologia et Theologia

*Alonso Velázquez Marván
Universidad Panamericana.*

Papers and Presentations, Timetable with Abstracts

[\(click here for no abstracts\)](#)

Monday, 5:45 – 7:05 PM

1st Lecture Hall

Session Chair: Dr. Alberto I. Vargas

5:45 – 6:10 PM Commitment. According To Leonardo Polo's Transcendental Anthropology

Graciela Soriano

Austral University, Argentina

Abstract: This paper seeks to discuss whether the act of being is the most important radical of human beings as shown in the act of commitment. The act of being is the primary activity that could be described as unitive linkage between the different aspects of the human structure. For Leonardo Polo the person can also be defined and the always more and it also articulates personal relationships with the cosmos, with history, with other human beings and with God. The person is then seeing as a gift from God, and also as an acceptance of this gift. The person also initiates the creative inspiration that makes culture possible. Personal life is then, understood as the articulation of one's commitments to all these realities.

Commitments manifest the person's intimacy, intimacy which is coexistent, free, knowing and loving. The person, thanks to the act of being, has a very particular way of bonding, which does not exist in other beings. We try to show that commitment is the manifestation of the act of being at the human essence level. To do this, one needs to prove that the act of being is the ultimate source of human decisions and actions. Commitment, which is at essential level of the human constitution, is a real life manifestation of the intimate activity of the personal knowledge and personal love. Personal knowledge and personal love cannot be confused with the traditional faculties or activities of the intelligence and will.

The personal self is the root of any linkage. Seeing the linkage as this level shows its peculiarity because it becomes a promise. A promise requires certain mastery of the future and a transcendent purpose. This promise expects to be accepted the one who receives it. God's providence shows his love that links him what he created. The created person created is doubly linked, on one hand with to God who can accept fully any human promise, and on the other hand, with to other persons, history that depends on human creativity, and the rest of creatures. The personal reality therefore, shows itself as a unitive being. Such links creaturely human beings express and manifest the transcendental dynamics of committed love.

6:10 – 6:35 PM Good uncle or Shopping Mall—Two Approaches to Good—Plato, Aristotle and Aquinas

Dr. Marek Piechowiak

Uniwersytet Adama Mickiewicza, Poznań

In this paper I am dealing with the problem of the ontological foundations of love understood as acting for the benefit of others without self-interest. The issue is approached in the framework of classical philosophy. In the Aristotelian tradition an action is explained by the potentialities of a being—we need many different things, different goods

to develop as human being. Good is characterized as something that is desired—*bonum est quod omnia appetunt*. It is needed to realize our potentialities—possibilities determined by—saying technically—our substantial form, our humanity. If we get it, we can flourish. Our life is like walking through a shopping mall. Of course we have to pay for the goods we need. We receive them in exchange for something we can give. Love as something belonging to the domain of selfless gift and not to the domain of trade is impossible to be explained.

Besides the Aristotelian tradition of understanding of good there is a second—Platonic—tradition. Good is recognized as something which tends to spread—*bonum est diffusivum sui*. We identify something as a good along the same lines as we identify a good uncle—he is giving us something not expecting anything in exchange. The Platonic concept of good is evidently more convenient to provide an ontological explanation for love—we are giving not because we need something in exchange. However, this conception of good seems to have a significant disadvantage when applied to God. To be perfect God has to spread himself completely. He has to produce every possible good and therefore is not free.

Aquinas is commonly considered to be Aristotelian in his approach to the good and this is certainly the case in his teaching on transcendentals in *De veritate*. Nevertheless, he often refers to the Platonic approach and unites it with the Aristotelian, according to a formula *bonum est diffusivum sui esse, eo modo quo finis dicitur movere*—good tends to spread in the way that an end is said to move. Good understood from Platonic perspective seems to be also a transcendental property of being and it fits Aquinas' consideration of different modes of existence which comprise a special—based on dignity—existence of persons.

6:10 – 7:00 PM The logic of gift in the discourse of John Paul II's pontifical correspondence

Dr. Urszula Okulska
University of Warsaw

The human ability to overcome social divisions and re-direct them to the path of constructive dialogue reflects the force of the human potential for peaceful conflict management and reconciliation. It is also the hallmark of the highest human creativity in communication, which empowers people to turn linguistic aggression and chaos into verbal symmetry, balance and order. This kind of change in discourse does not only imply parallel effects that resonate in wider social practices or the whole social system, but also imprints itself reflexively in human identity, which in such cases sustains its deepest personal growth. The development is possible due to the effort that one can undertake to drop particularistic interests, typical of the 'logic of economy', in favour of community-oriented participatory activities, typical of the 'logic of gift/love' in interpersonal (linguistic) exchange. The latter are indispensable in establishing a true connection with both oneself and another, as an embodiment of one's genuine ethical stance.

Departing from the Dialogic Model of Discourse (Grillo 2005), this paper focuses on the rhetoric of peace-building and reconciliation in John Paul II's correspondence addressing tension-laden situations of coming to terms with 'the difficult past'. The letters, written to war victims, refugees, prisoners, as well as selected marginalized groups and communities worldwide, aimed to draw public attention to injustice,

violence and imbalance resulting from unresolved problems from temporarily distant and more recent history. The messages were intended to encourage broad social action towards changing the negative attitudes to and the difficult lot of the oppressed, both in individual and collective dimensions. It will be shown, with the help of the Transformative Approach to Conflict (Bush and Folger 2005) and concepts of Narrative Mediation (Winslade and Monk 2000, 2008), how the actors in John Paul II's dialogic endeavours perform their self-/other-transformation via qualitative remodellings of their social and personal identities. By decomposing their agonistic discourse practices, which underlie the cases of cultural segregation and exclusion under scrutiny, the interactants are able to run disinterested, i.e. love/charity-motivated, linguistic strategies of respect to, solidarity with and inclusion of the discriminated parties. The latter are discursively 'empowered' in novel 'collaborative narratives', where all the partners in the exchange are additionally 'recognized' as equals who can peacefully coexist with each other in harmony and cooperation.

The study accentuates the anthropological value of intercultural dialogue as the 'participation process', wherein the interactants' deliberate choices of 'dialogic action' (Okulska 2016, forthcoming), vis-à-vis 'instrumental action' (cf. Habermas 1984), contribute to the qualitative development of their ipseity ('selfhood'), as the strong/stable aspect of each speaker's personal identity (Ricoeur 1992). Its growth is indicative of ethical change towards the constitution of the agents' personhood, reflecting the people's authentic 'subjectivity' and – by the same token – the essence of their humanity. It is attained through both the subjects' inward 'self-integration' as well as their outward participatory integration with others in dialogue (cf. Wojtyła 2000). The (inter)personal equilibrium thus established also leads to cultural change that breaks the conflict spiral in a twofold way. While dissolving completely acts of verbal aggression, responsible for exerting force, violence and dominance OVER others, it simultaneously transforms them into strategies of dialogue-mediated 'human action', responsible for building intersubjective trust, solidarity and 'power in concert' WITH others (Arendt 1972, 1998). The full discursive reciprocity that is thereby construed generates the living 'ethical spirit' of communication (see also Tannen 1998, Cloke 2001, Ingarden 2009, etc.), and is a source of genuine human togetherness, actualized in the dialogic experience of relational uniqueness, plurality and freedom.

2nd Lecture hall

[\(click here for no abstracts\)](#)

Session Chair: Dr. Gonzalo Alonso Bastarreche.

5:45 – 6:10 PM Person As Coexistence. An Approach to Leonardo Polo's Transcendental Anthropology.

Dr. Ana Isabel Moscoso

Universidad de Los Hemisferios, Quito-Ecuador

Read by Dr. Gonzalo Alonso Bastarreche

We find a solid and coherent proposal in Leonardo Polo's thought, based on two inseparable pillars. These pillars are: a theory of knowledge that broadens human knowledge's scope, and an anthropology that places the person at an ontological level that is distinct and superior to the rest of existing beings and, at the same time, distinct but dependent and destined to her Origin. These two crucial issues deserve to be studied together. This paper aims to clarify basic questions regarding Polian anthropology and the cognitive method stemming from its abandonment of the mental limit. In other words, it inquires into other cognitive approaches, beyond the rational process, the 'mental presence', as Polo refers to it.

Leonardo Polo characterizes personal being as co-existence with the being of the universe, with her own intimacy, with her own potencies, with others and with God. Polo describes the person as additionally. The author of this paper intends to describe each of the dimensions of personal human co-existence. In other words, she looks for 'verbs' that accompany Polo's use of the adverb additionally, which he uses to characterize the person. At the same time, the author introduces Polo's proposed expansion for gnoseology, while recovering and deepening the innate habits as a method for knowing being.

6:10 – 6:35 PM Dialogic Truth And The Human Person In Joseph Ratzinger-Benedict XVI

Rev. Héctor Tadeo López.

Universidad Panamericana, Guadalajara, México

In his encyclicals (especially in *Caritas in Veritate*), Joseph Ratzinger-Benedict XVI presents a concept of dialogic truth, open to communication and communion.

This approach -according with a modern interpretation of truth- may be motivated partially by the intrinsic link between truth with love. Therefore, we intend to explore how Ratzinger articulates this link from his approach to the human person.

Although Ratzinger has not developed a systematic anthropology, we can discover in his writings a concept of person based on the reflection of the Trinitarian dogma. Man is made in the image and likeness of Christ, perfect synthesis of truth and love, so these two realities require a philosophical treatment according to the transcendental character of the person.

6:10 – 7:00 PM The harmonized person: A postmodern reconciliation of the identity as an anthropological conflict

Issa Cristina Hernández Herrera

Universidad Panamericana

Drawing upon transcendental anthropology concepts by **Leonardo Polo**, this paper reexamines the conflict regarding postmodern human identity fragmentation, which leaves Classic and modern philosophy unable to answer who the person is today and not only abstractly. Along with the identity predicament itself, the reconciliation with God in the intimate sphere also may be resolved, since the paradox that befalls empirical experience lies within the juxtaposition of reason and freedom, and, as a consequence, human pride. This paradox is the main obstacle that prevents twenty-first century men from accepting a higher level of existence. Only by adapting the theory of knowledge and through the abandonment of mental limits, the conflict that both human nature and progress have shaped over our existence becomes an illusion. First, the person needs to be understood as an absolute (and not as the generalized classic consensus of body and soul duality), in order to then apply this proposal into practice as interpretative criteria, for the development of the self and institutions.

Tuesday, 3:00 – 4:30 PM
[\(click here for no abstracts\)](#)

1st Lecture Hall

Session Chair: Dr. Grzegorz Blicharz.

3:00 – 3:25 PM The role of human person in the creation of Law. Toward a Theology of Jurisprudence.

Dr. Daniel Horacio Castañeda Granados.
Universidad Panamericana

This research has its origins in the analysis of the doctrine of dominion of goods (property) of Francisco de Vitoria, one of the great constructors of modern legal thought. The path blazed by Vitoria, locating the human person (*esse hominis*) as creative method of the *ius*, will find in **Leonardo Polo** a solid foundation. Thus, the convergence point of the theory of knowledge and transcendental anthropology— theology (topic) and the personal intellect (method)—can be employed as the cognitive light for understanding the focus and the method of jurisprudence.

Vitoria developed his doctrines with great seriousness, but was not clear about human cognitive levels and their topics. As a result it was difficult to get to know the cognitive method of Revelation, in order that it might become judicial praxis. The Vitorian methodology would have been a great advance if it had not violated the axiomatics, since Vitoria sought to understand the highest (supraobjective) truths in an objective manner, connecting (by logic) some objects with others. Nevertheless, the highest realities, God, human destiny, the destiny of creation, etc., are not known with the same acts of knowing as the physical world or human praxis, nor are they known objectively.

Theology (*supernatural theology*) and in particular *Revelation* can illuminate both the knowledge of the philosophical foundations of jurisprudence and of the knowledge required for developing highly technical responses that imply knowing things, the human actions that use them, circumstances, etc. However, this only can be achieved by a hierarchical distinction between methods and cognitive topics, such that they allow knowledge of what each one knows (**Polo**); and it cannot be achieved by an amalgam that is the product of the violation of the axiomatics of the theory of knowledge (Vitoria).

The path blazed by **Polo** permits what is revealed is that Light that illuminates the light of the *esse hominis*, in which the supernatural habit of the faith is rooted. It constitutes a *yet more powerful Light* that points to the light and allows its personal meaning to be known without error... together with the meaning of the entirety of reality. In a similar way, *Pluripersonal theology* is the knowledge used by the *esse hominis*, whose focus is another *personal Act of being*, which explains the *esse hominis* itself. Consequently, it knows God as knower of the *esse hominis* and therefore is the truth, elucidation or complete meaning of the *esse hominis*. This permits us to know that the *esse hominis* is co-existent with its Knower, that the *esse hominis* is a co-act of a personal being and that there is a reply by the One with whom it co-exists. This focus is, therefore, a search for the knowledge of God; in the end it is a theology.

3:25 – 3:50 PM Solidarity between Generations. Beyond the Elinor Ostrom's Theory: Responsible Societies and Governing the Commons

Dr. Grzegorz Blicharz.

Uniwersytet Jagielloński, Kraków

Utriusque Iuris Foundation

The idea of common good seems to be governed by three values: understanding, trust and responsibility. Each of them can be analyzed in various frameworks: philosophical, theological, sociological or psychological. However, there is also a perspective which presents common good and those values as key factors in the realm of law – in the process of rule-making and rule-following. It can be found in the problem widely known as tragedy of commons, managing of commons or more recently, as governing the commons. The crux of the matter is: how to find the most accurate way of governing limited amount of resources and at the same enable all community to benefit from them, without their exhaustion.

Discussion with Ostrom's theory is methodologically limited to governing the commons. However, there is a place to make idea much broader, on the one hand by applying philosophical idea of common good and on the other hand, by introducing theory of rule of law. It is possible to make usage of presented theory in public administration and in developing responsible societies. In that approach there is much to be done within the issue of governing the commons between generations which has not yet be analyzed in worldwide research programs. The outcome of the study can reveal the rules possible to apply on the state level..

I will study the system of public administration and its interference with regional powers and local communities. How far does it influence the governance of small societies and whether are there any procedural rules that can enable groups, societies to self-govern. The main issue is, who is responsible for rule-making and how it relates to the phenomenon of rule-following. The examined idea concerns the possibility of changing the paradigm of state control and state initiative towards rule-making. Who should establish the rules of governing the commons? Should it be the state official, the court, a private owner or the community itself? What does it mean that *ius* is more flexible and intuitive than *lex* set up by public authority? Could there be better effects with self-governance than with the centralized power system? That is why, according to the Elinor Ostrom research, it is worth studying what are the positive sides of direct responsibility of local authorities before the members of community and not only before the central government.

3:50 – 4:15 PM Natural and supernatural dignity of the disabled person in the thought of St. John Paul II

Dr. Bawer Aondo.

Uniwersytet Papieski Jana Pawła II, Kraków

St. John Paul II, speaking about people with disabilities, has always insisted that disability does not diminish their dignity. His teaching is based on a foundation of equal God's love for every human being, regardless of its origin, skills or non-disability.

The Pope strongly advocates against any practices directed against the human life, especially the lives of children, the elderly or the disabled, who do not themselves maw about their rights. The basis for this way of thinking is human dignity, which can be

seen in two dimensions: philosophy (natural dignity) and theology (supernatural dignity). The aim of the paper is to look at this issue more broadly.

4:15 – 4:30 PM Mystical experience and human rights?

Aleksandra Mirkowicz.

Uniwersytet Kardynała Stefana Wyszyńskiego, Warszawa

Mystical experience is relation between person and personal God, as a relation it is adequate subject of philosophical consideration. During this experience person goes through a specific mystical way which leads to union with God. As an example we may take „Interior castle” by Saint Teresa of Avila. She divided the mystical way into seven stages. Seventh is union with God. We may take two aspects of it. First is similarity of third mansion with St. Thomas's conception of virtues and natural law which reveals mystical experience as a part of moral experience. What is more mystical experience is not only part of moral experience but a source of oughtness. We find that in its affirmation of a person. Second aspect is freedom of a person in decision making process. Decisions made by a person are completely free only in seventh mansion. Before that stage their rightness is accidental. Moving on mystical way is growing of a person, its also growing in love. Those two aspects correspond with Wojtyła' conception of a person. On that moment we will show correlation with natural law. However, more important seems relation with human rights. Those two aspects of mystical experience showed us that a person has free will but it „grows” on the way to union with God. It means that human dignity, which according to Wojtyła is based on free will, also grows. This shows us possible understanding of conception of human rights with their source in human dignity and the importance of this category in law that is universal for the global society.

2nd Lecture hall

[\(click here for no abstracts\)](#)

Session Chair: Dr. Daan van Schalkwijk

3:00 – 3:25 PM Personal Freedom in Scheler and Polo.

*Dr. Gonzalo Alonso Bastarreche,
Universidad de Navarra, Pamplona*

Both Scheler and Polo discover the interiority of the human person as personal freedom. From a phenomenological point of view, this is found behind the discovery of the non-objectifiability of the person. Both philosophers distinguish in every human action between the object and the act, and both say that the act can never become an object. This is the condition of possibility to find the person from the side of the act, and to discover the person as activity. Properly, the person doesn't have personal freedom, but it is personal freedom as activity. The person is nothing evermore its personal freedom, because personal freedom means the activity of the intimate person. The most characteristic attribute of personal freedom as activity according to both philosophers is its non-exhaustibility. According to this, freedom means unrestricted growth.

3:25 – 3:45 PM Bridging The Gap Between The Structure And Function

*José Víctor Orón Semper sch.p., MSc.
Dr. Gonzalo Alonso Bastarreche
Universidad de Navarra, Pamplona*

With the current knowledge of neuroscience is not disputed that the structure (brain) and function (mind) are related, but it is difficult to identify how this occurs. The phrenological visions led to think that each brain area corresponds to a particular function. Then, this vision evolved into a modular view, this means that a brain network corresponds to a function. But these visions have serious limitations and is currently demanding a more systemic view. It is thought that brain function is related to dynamic neural assemblies and temporary. What seems obvious is that the relationship between structure and function, is not straightforward.

In this article we will see how the non-functionalization of brain areas and no-one relationship between structure and function can serve as inspiration to offer a new concept: "functionalization". This concept was proposed by **Leonardo Polo. Polo** understood that the functionalization is not a subfunction, but a part of function. We believe that the presence of this "intermediate element" can help to provide new insights into the relationship between structure and function.

3:45 – 4:10 PM From Personalized to Personal Health for Childhood Obesity

Dr. Daan van Schalkwijk

Amsterdam University College

The “genomics” era in biology has brought great advances in our understanding of the human genome and its regulation. In the area of medicine, it has led to a movement known as “personalized health” which attempts to give the right medication to the right people, based on an advanced understanding of a person’s genome. However, especially in complex diseases like obesity, this approach is proving extremely challenging.

As Lecanda and Vargas have argued, the natural sciences are intrinsically impersonal because of the inherent limitation of the scientific method [Lecanda, Vargas - 2014], but therapeutic care should really be open to other personal dimensions like human liberty [Lecanda, Vargas - 2015]. Childhood obesity is a case in point, because it is increasingly recognized that family relationships have an important role to play in preventing and curing this highly prevalent disease. For instance, at Harvard, a program directly targeting the parents of overweight children has been set up under the name FAMILI [Davison, Lawson, Coatsworth – 2010], and has reached initial success [Davison, Jurkovski, Li et al. 2013].

These developments in clinical practice towards a truly personal healthcare, that takes into account personal relationships in the family, are in need of suitable theoretical underpinning. Such a theoretical framework will allow a more thorough appreciation of the role of the personal dimension for human health. In this presentation I will evaluate the promise of the argument of Alisdair MacIntyre in *Dependent Rational Animals* [MacIntyre - 1999] and the *Transcendental Anthropology* of **Leonardo Polo** to fulfil this role.

4:10 – 4:30 PM Life and Cognition. A Psychological Approach from the Philosophy of Leonardo Polo

Beatriz Byrne.

Universidad de Navarra, Pamplona

Read by Dr. Gonzalo Alonso Bastarreche.

There is an ongoing dissatisfaction and disappointment on the expectations placed on neuroimaging methods thirty years ago (Colheart 2006, 330). Furthermore, the idea of cognition understood as a number of processes, the modular paradigm (Fodor 1972 in Quinlan and Dyson, 2008, p. 27) has also been challenge in neuroscience on the grounds of no correspondence between specific brain areas acting as independent processors for complex cognitive functions (Anderson, Richardson and Chemero 2012, 2) (Epstein 2016). The existence of brain networks across different areas seems to better explain cognitive functions (Bressler and Menon 2010, 277). An example of this is the amygdala which is involved in cognition as well as in emotions (Pessoa 2013, loc 4905). Other authors go a step forward and they argue that cognition cannot be localised in the brain area solely and it is the result of brain, bodily and environmental inter-wined activity: embodied cognition (Anderson, Richardson and Chemero 2012, 1) (Wilson and Golonka 2013, 1) Malafouris (2010, 264). However, could cognition be explained from a point of view which would encompass all the former views? Has the time come to re-introduce philosophical answers to the way cognition can be explained? The Classical Philosophical approach to cognition suggests a trans-corporal cognition rooted in a conception of life as an immanent auto-movement, (Polo 2005, 38) of living organisms which includes a cognition remittance to the environment from which it

extracts its knowledge (Polo 2005, 103), as well as the necessary involvement of the nervous system, sensorial organs and brain (Polo 2005, 40).

Tuesday, 5:00 – 6:30 PM
[\(click here for no abstracts\)](#)

1st Lecture Hall

Session Chair: Dr. Claudio Rivera.

5:00 – 5:25 PM Inspiring the “sense of vocation” in future business leaders through character education.

Dr. Claudio Rivera

Riga Business School

For more than 100 years, business leaders have been traditionally educated in business schools, which generally have influenced decisively the what, how and why of their profession.

The latest financial crises and corporate scandals, particularly the 2008 crisis, have promoted a revision of the role, approach and curricula of the business schools programs. Major initiatives have been launched all across the globe as, for example, the United Nation PRME program. They have encouraged the incorporation of more ethical values in the management and teaching activities of business schools.

However, most of these initiatives have been limited simply to the incorporation of new tools and reporting activities. Though these new tools are helping students and professors to look at business “beyond the financial bottom-line”, they have so far failed to help students and professors to understand the deeper ethical meaning of the business world.

In this sense, one the limiting paradigms is the one that considers “business school” simply a professional school with a prioritization of the teaching of “useful content”. This paradigm is preventing the incorporation of content and approaches, which could help students to understand better the ethical and anthropological roots of their profession.

The author will elaborate on these issues during the paper and will propose the promotion of the concept of “character education” as a suitable vehicle for the general re-introduction of ethical and anthropological content in business schools. The author argues that this strategy could support the inspiration of the “sense of vocation” between business schools students and could help anthropology to be seen as “more relevant” for business schools.

5:25 – 5:50 PM Ethical, innovative and enterprising entrepreneurs.

Dr. Silvia Carolina Martino

Universidad Austral

University of Buenos Aires

To manage well an organization is achieving innovative companies that are capable of change, constantly seeking new ways to grow, endure, and be sustainable both ethically and responsibly. It is considered that "the key is to give centrality to the people", but then people are instrumentalized: they are just another resource. If the directors manage people accordingly, do we really understand what they are if we treat them as a “resource”?

Some authors give some lights and challenge us as Professors of Higher Education in Economics. In this case I will try to explain the contribution given by the approach of **Leonardo Polo**, Spanish philosopher and author of Philosophy and Economics. One of his proposals is that in order to find innovation and entrepreneurship, we should look at those who can give them: the people who work in the company. The dysfunctions found in our societies, the significant levels of job frustration, the stress, etc. are not due to the technical advances or the development of experimental sciences; they are caused because neither of us have enough human, transcendent, ethical, or responsible sense. We deal with techniques, models, etc. but we do not have knowledge of those who really make the difference: the people.

My objective is to explain how the anthropological training in business schools is crucial to achieve a real change that will lead to ethical and responsible future managers. The actions of managers have to stimulate innovation and entrepreneurship as a distinctive feature of an ethical and responsible leader. This requires an education that affirms the true human dimension of discipline and work.

5:50 – 5:15 PM Work of the Home: a True Profession? A Reflexion on Familiaris Consortio.

Dr. Rafael Hurtado

Universidad Panamericana

John Paul II's famous apostolic exhortation "Familiaris Consortio" calls for a better understanding of the relationship between work and family life. The dignity of the mother's work in the home and the importance of the father's participation in such work must be recognized as truly professional, worthy of social recognition, deserving of respect and dignity as cultural assets. As a challenge for scholarship, paragraphs 23 and 25 especially call for a renewed "theology of work" that could "shed light upon and study in depth the meaning of work", in this way enabling us to "determine the fundamental bond between work and the family, and therefore the original and irreplaceable meaning of work in the home and in rearing children" (John Paul II 1981). The paper will analyze the importance of the work of the home understood as mankind's ultimate "profession". I believe there was a time when perhaps that statement was addressed only to husbands and fathers. Today, however, it seems that it is acquiring a very strong meaning for wives and mothers, who need to be reminded of the irreplaceable value of their involvement in the home. Certainly, this will be facilitated by the example of fathers who decide to become true professional workers in their homes. My perception of the matter is that, in order for society to move on from today's misconception of the responsibilities that come with parenthood, it is essential that husbands recognize the vital importance of the mother in the home. Otherwise, it will not be possible for mothers to accept it either, as Familiaris Consortio suggests: "This requires that men should truly esteem and love women with total respect for their personal dignity, and that society should create and develop conditions favoring work in the home" (1981).

6:15 – 6:35 PM Man shall not live on bread alone.

José María Herrera Zaballa.

Universidad Panamericana

This brief essay is written with the only end of getting deeper into a transcendent thought: the natural value of the human life, and its capacity for God, to be the closest to Him, and to be the most similar to Him that it is possible to human essence. All this implies –obviously– getting through men's nature from an abstract and universal perspective in an intent of understanding it, so after that, we can barely seek the huge and endless consequences of being human. Finally, we get to a disappointing conclusion: the triviality of the effort of all mankind to become transcendent, if those efforts are done by the human itself, selfishly and isolated. The solution suggested in this opuscle is getting nearer to God, so, with his help, we can achieve all of what we are made for. With God's company, men are capable of walking the path of virtue, getting close to transcendence, forgetting triviality and futility, leaving them behind. To solve all these, and to derive the conclusion expressed, it is indispensable to answer an essential question, the most important of them all: Is man really capable of God at all? And this question makes another one rise: What is the true path –the human path– to get the closest we can to God? In other words, mankind is made for transcendence, but, How can we truly become eternal if not with God and in Him? Our only and maybe utopian propose is to eradicate once and for all the tragic sense of life. (DE UNAMUNO, M.(1912) Tragic sense of life.)

2nd Lecture hall

[\(click here for no abstracts\)](#)

Session Chair: Dr. Maciej Dybowski

5:00 – 5:25 PM UPTOYOU, emotional education at the service of personal growth

*José Víctor Orón Semper sch.p., MSc.,
Universidad de Navarra, Pamplona*

Emotional education is a growing field of interest. The main stream understands emotional education as promoting self-regulation. It means, this option teaches the person how to take control of his emotions by regulating them and, allows the person to reach their personal goals. We think that this approach not only loses the opportunity to promote personal growth but also, drives the human being in a process similar to the madness. There is a competitive option: UpToYou. In this case emotional education is focused in promoting personal growth. It means, this option teaches the person to understand all the information contained in the emotions, what helps the person to know the personal situation that explain emotional states and also, person faces up to the question of who kind of person want to be. The proposal of emotion regulation understands emotions mainly as a causes and, UpToYou understands emotions mainly as an effect. The two opposite possibilities of emotional education have different anthropologies as background. The presupposed anthropology of each option explains the educational proposal.

5:25 – 5:50 PM Semantic Pragmatism and Beyond. Polo's Approach to Language and Pragmatic Freedom

*Dr. Maciej Dybowski
Uniwersytet Adama Mickiewicza, Poznań*

5:50 – 5:10 PM A creative insight into the connection of St. John Paul II's and Leonardo Polo's philosophical anthropology applied to the field of arts education

*Agata Muszyńska,
Universidad de Navarra, Pamplona*

The paper is a creative insight into the connection of St. John Paul II's and Leonardo Polo's philosophical anthropology applied to the field of arts education. The practical part of this research involved, first, a teaching design of a an academic course on drama and theatre for Education students who were enrolled in a degree in Early Childhood, Primary Education and/or Pedagogy. Then, as a consequence, the design was applied by means of action research during three years with a total number of more than two hundred students. As it was seen, drama education involves not only curricular content learning, but also a holistic approach that embraces competences, attitudes, feelings, emotions, habits and virtues, along with the psychomotor activity.

This action research focused on how a philosophical understanding of the human being and human interactions has a strong impact on educational practice. In contemporary use of theatre techniques in education there is a tendency towards a conflict-driven philosophy that stands up for the rights of the underprivileged and the oppressed. We contrasted it with another idea of drama and theatre education that remains socially committed, yet, inspired in the notions of relation, enthusiasm and love driven from St. John Paul II's "Letter to artists" and Polo's writings on education. This paper reveals how different theoretical notions from the field of anthropological philosophy,

aesthetics and theatre studies lead to practical educational implications. The results were seen in such aspects as reflective approach towards personal identity, sense of community and global citizenship, with a key role of the notion of creative freedom. In the end, we will share examples of teaching experiences that embrace different ways of personal transformation.

6:10 – 6:30 PM Ecce homo sicut et Deus: Anthropologia et Theologia

Alonso Velázquez Marván

Universidad Panamericana.

In the midst of a general ignorance of what is Theological Anthropology, this essay defines the object of study of this science which can be summarised in three questions: Who am I? Who is God? Is man capable of God? Thus, determining the answers to these questions as the content of this essay, studying the works of **Leonardo Polo** and Cardinal Joseph Ratzinger. First of all, the question “who am I?” is answered. To answer this question it is asked which is man’s purpose in existing that is to be as God meant him to be. Therefore, with the purpose of sustaining such affirmation, the conflict between faith and reason must be reconciled, proving that both aren’t contradictory; they are different modalities of wisdom, using **Leonardo Polo**’s lexis. Sequentially, the next question is answered, acknowledging the great difficulty of such deed. First of all, it is stated that man naturally tends to a superior entity which gives way to faith, not as know-make, but as stand-understand. Afterwards, the difference between the God of the Philosophers and the God of Faith is studied to be able to understand God’s nature, thus answering the second question and giving way to answer the last question. To do so, Jesus Christ’s nature is studied. His divinity is affirmed inasmuch as God’s personality, for a person requires to reply, as **Polo** has stated. Therefore, Jesus is God because God is triune. Man’s salvation is studied afterwards, concluding that man is, in fact, capable of God because of Jesus’s Salvific Mission, thus answering the last question, stating, that Jesus Christ gives sense and completion to all three questions of Theological Anthropology, defining mentioned study by defining its object of study.